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MIND-CURE JOURNAL.



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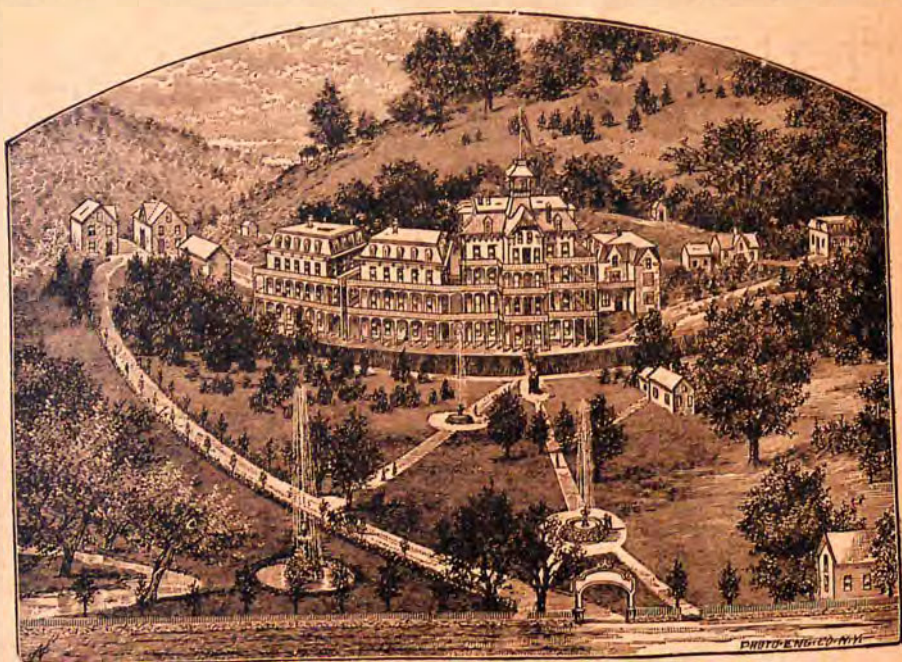
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MENTAL SCIENCE MAGAZINE

AND

MIND-CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth,"

VOL. II.

MAY, 1886.

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For Mental Science Magazine.

The Supremacy of Mind.

REV. J. H. HAYWOOD.

Experience constantly offers illustrations of the fact that the measureless power of the mind over the body is becoming more and more recognized. Take one instance of many. A friend has been sick for several weeks, regarded by his physicians as very ill. They say, however, that there is no real, no insuperable obstacle to his recovery, except his own feeling, which has almost become a conviction, that he cannot recover, that he is bound to die. Let this feeling be changed, and they see no reason why he should not soon be a well man.

It is, of course, no new thing for intelligent physicians to see or to acknowledge the marvelous power of mind over body. "Conceit can kill, conceit can cure," is a very old saying, and one that has often been acted upon and very successfully in the treatment of disease, real or imagined. But few physicians, however, and few of us who are not physicians, have appreciated the greatness, the wide reach, the vast significance of the truth that is wrapped up in the familiar saying. We may have repeated the old proverb again and again, admiring and enjoying its terseness, its pithiness, but we have not asked thoughtfully, earnestly, what basis it has in real-

ity. Perhaps it has merely afforded us amusement through its association with bread-pills in the treatment of some unfortunate hypochondriacs, and beyond the amusement our interest has not gone.

When once, however, an intelligent interest is awakened, when we realize the fact that conceit really can kill and can cure, and we deliberately determine to seek and, if possible, to discover the secret of this unquestionable, this momentous power, we find ourselves confronted by one of the greatest of problems and one that concerns not a few hypochondriacs but all humanity.

For what means the old proverb? What does it teach us? If conceit can kill and can cure, whence and what the tremendous power? It is the power of imagination, some may say. Yes, undoubtedly, but what gives the imagination such power? What is the imagination? The power is evidently of and from the mind. The human Mind is not a confederation of independent faculties—like the old German duchies and principalities—but a living entity, a sovereign unity, using now one faculty, now another, whether conscience, reason, understanding, fancy, imagination—all the moral and spiritual powers, using them each and all according to its desires and needs, and as the means of its manifold expression.

As the apostle Paul, in his thought-stirring and instructive words on the spiritual

life and powers in the twelfth chapter of his first letter to his friends at Corinth, says that whatever the diversities of gifts, of administrations or operations may be, it is the same Spirit, the same Lord, the same God, which worketh all in all, so may we say in regard to the workings of the imagination, the reason, the understanding or whatever other power, it is the Mind, the same Mind, that worketh all in all.

If, then, we seek illustration and explanation of the fact, the truth, the law, contained in the old proverb—"Conceit can kill, conceit can cure"—we are to find it not in the imagination as a distinct and independent power, but in the Mind, of which the imagination is one instrument and expression. The Mind is our essential being. It is literally the substance of our being; "substance," according to its etymology, meaning that which stands under, which supports.

We ourselves are Mind, are Spirit, our bodies being only the material garments worn by us during our earthly abode. Our essential power is in our Mind, or, rather, the Mind is our essential power.

How profound the significance of the sentence in the book of Proverbs—"As a man thinketh in his heart, that is, as he really thinketh, so is he." His thinking, the action of his mind, determines his being, his character, himself. Milton recognized the great fact and law when he put into the mouth of Satan the memorable words:

"The Mind is its own place and in itself
Can make a heaven of hell, a hell of heaven."

But most striking, most impressive of all recognitions and representations of the supremacy of Mind is that constantly made by Jesus in connection with the exercise of the healing power. Take, for instance, his declaration to the Roman centurion or captain, who with deepest confidence, and intensest feeling, besought his aid in behalf of his sick servant: "Go thy

way, and as thou hast believed, so be it done unto thee." And we are told that the servant was healed in the self-same hour.

Now what was this mighty power of belief, which secured instant recognition on the part of Jesus and called out his warm commendation? Not any blind superstition; not any fanatical, unreasoning credulity, was it. On the contrary, it was the Mind, the whole Mind of the Roman soldier concentrating itself in deep, fervent, living conviction. His Mind was thus thoroughly alive and thoroughly receptive, and therefore wide open to the beautiful, majestic Mind of Jesus, and to the Infinite, the Divine Mind, which always expressed itself so freely and so fully through him.

This was the grand, imperial thought of Jesus in regard to the supremacy of Mind. His thought, do we say? Nay, rather call it his profound philosophy, expressed not in abstract terms, not in scholastic or metaphysical form, but concretely, practically. To him God, whom he reverently and lovingly called Father, our Father, was Spirit, the ever-living, all-inspiring Spirit,—was Mind, the all-informing Mind, the Life of all Life; and to him Man was the Child of God, was therefore Mind, Spirit, vitally, inseparably bound to the Father; and if Man be mindful of his birthright, if he be true to the mental and spiritual laws, if he be pure in heart, his mental and spiritual being will be in constant, filial communion with the infinite Father of all spirits, and will receive in proportion to his mental, moral and spiritual fidelity larger and still larger inflow of thought, life, love, power from the inexhaustible reservoir. "Blessed are the pure in heart, for they shall see God."

If we read the signs of the times aright, thoughtful men and women are becoming more and more cognizant and receptive of this philosophy of mental and spiritual life and energy, and with happiest consequences. Sectarianism loses its power,

fellowship becomes truer, thought enlarges its range, sympathy is deepened, our daily existence is raised to a higher plane, made more really vital and vitalizing, and the kingdom of truth, righteousness and love vastly extended.

For Mental Science Magazine.

Thoughts.

ELIZABETH SARTWELL.

In arguing for truth two things are important: that one should consider truth only, and not the personality of one's self or of one's opponent. The moment that one becomes heated, it is a sure test that he is thinking much more of the truth seeker (himself) than of the truth sought; much more of carrying his point because it is his, than of being a simple channel or receptacle for truth. When one argues with a person regarding his personality or mental calibre with little respect, one is apt to give too little respect to any possible truth he may convey.

On the other hand, one may have too much respect, and because ninety-nine times the fine and powerful mind has spoken truth, he is apt to take the hundredth time on trust, simply because said by him, not because truth utters itself to the understanding through him. Farther than that, the man who is in the habit of perceiving and uttering truth, gets so into the line of all truth, that when he does shade a little from what is absolute and eternal, he runs so near the white light that no matter how shaky and obscure the fact, the theories that he advances to support it will be so luminous with truth's white shining, that one is fairly dazzled for a moment, and blinded from seeing that while the theories seem to be all right the facts are all wrong. When one argues for truth he should put his shoes from off his feet, for the place whereon he standeth is holy ground. That is, put off one's sense

of what is personal both in himself and his opponent.

It is a meeting of spirits in God's "shining table-land." In that pure, high region of impersonal thought one rises out of the obscuring mists of the valley. There one should have no pride for one's self, neither contempt nor deference for the other as personality.

The mind most at one with the mind of God will be the surest channel for the truth of God.

When two meet, both fighting for the same cause, for God's truth, and so for God, each is indifferent whether he conquers or is conquered, so long as truth has the victory. Either way, whichever side goes down, the cause triumphs.

He who loves not truth better than himself is not worthy to fight under her standard.

WHICH WILL YOU MAKE MANIFEST, GOD OR THE BRUTE?

Or will you hang before each of these a fair woven tissue of deceit, something that is plausible and pleasing and flimsy and altogether artifice?

No wonder Bettine Von Arnim says, "Can men communicate with spirits? No; they cannot meet phantoms. Who, men? No, spirits."

One of three things a man must be, a revealer of God or of the beast, a phantom, bloodless and sapless as a withered corn husk that rustles in the winter wind.

And that phantom masque and husk is a concealer, not a revealer. Man should be a revelation; a revelation of God.

Opposite the royal truth stands always the cowering, slavish lie, yet borrowing a bold and spurious scepter that, left unstruck from the phantom hand that bears it, would contest sway with the Kingly One himself. For the beast too is a phantom concealed; he is a phantom behind; a phantom revealed; he is a revelation of a phantom.

God only is the Divine Somethingness. Which will we be? Think of the unutterable

majesty of a destiny that may be a revelation of God to the world; that may day by day enter more and more into blessed oneness with God; that may speak the thoughts of God to a starving world—carry God's divine comfort to perishing hearts!

Think of it, and then look at the reverse. When a whole sorrowing, sin-blinded world stands asking for bread, you may give—a stone. Where it begs for light you may leave it in darkness. Where it prays, "Oh show to us God; we can not live without him;" you may hurl back the reply: "No, I will not show to you God. I will, instead, show you the reverse picture, the brute. Between you and the God for whom you are famishing I drop the sullen *portiere* of my own selfhood apart from God. Starve if you will. Die if you will. Ask of others if you will. But I, I will not be the son of my Father to you—expressing, manifesting the love of my Father that could heal and warm you and bring you too into the blessed sense of sonship. No. Here is the image of the Brute. Look upon it. It is a Medusa's head that will stiffen you into stony despair, intensify you into that same image that now holds you with its lying sophistry away from God."

The choice is open. Which? Stripped of all disguises you are but a colorless window-pane. Shall God or the Brute look through? Which face shall men behold, to raise them higher or thrust them lower? Which?

COMMON SENSE.

Common Sense is the ultimate bodily form of spiritual truth. The universe made personal. The seemingly intangible and uncommon made common and practical.

It is the bubbling spring down in the valley of water that started free up in the hill tops from hidden clefts, winding by devious ways, until at last it springs to light, ready at hand for all men's use. Truth when first revealed to the spiritual

vision needs to be sought with toil and hard climbing. It reveals itself only at its source. Upward,

"With toil of heart and knees and hands,
Through the long gorge"

to the far light must the lonely seeker of truth go, who would help to trace down to the dusty, common roadway of men the cool refreshing spring that shall be for the healing of the nations.

EVERY LIE IMPLIES A TRUTH.

The established custom of the Catholic priest, of not marrying, while it has degenerated into a form that means nothing of special holiness, must have rested once upon the intuition, that from the most purely impersonal love proceeds the most purely inspired and clear thought. The love is the Father; the thought the Son. The more impersonal the love, the more impersonal the thought.

From *The Critic*.

The Inner Self.

SYDNEY LANIER.

Indeed, it is not a bad thing that I get plunged into these awful depths; for they teach me lessons which are beyond the reach of reason, beyond the utmost of thought, beyond time, beyond *myself*! Have you ever felt in those good moments when the formulæ of life sink out of memory, and the soul comes to look at things with a sort of Before-World simplicity—have you felt at such times that you had two selves, of which one stood, as it were, in the continual background, calm, sedate as eternity; looking with a half-amused smile upon the slips and errors, crimes and contortions and struggles of your other self in its feverish life, as if this calm inner self were confident that after all the struggles and fevers, the struggling and feverish self will come out pure and whole, calm and strong? What do we mean when we say, "one is *master of himself*?"—"one is conscious of him-

self," etc.? In these and a thousand similar expressions of common life are indicated some wonderful metaphysical facts (I hate the word psychology!) which, when the metaphysicians come to find the true sources of their science, will be quickly revealed.

These pleasant spring-breezes are blowing on my soul, as on a young green leaf; and I wave and sway, rise and fall in the midst of the heavens, with a wonderful love and happiness upbearing me. Ah! the exquisite, intense calms, which are yet full of a strange quickening and stir of birth! I have a boy whose eyes are as blue as "Aethra's." Every day when my work is done I take him in my strong arms, and lift him up, and pore in his face. The intense repose, penetrated somehow with a thrilling mystery of *potential activity*, which dwells in his large, open eye, teaches me new things.

I say to myself, Where are the strong arms in which I, too, might lay me and repose, and yet be full of the fire of life? And always through the twilight come answers from the other world, "Master! Master! there is one—Christ—in his arms we rest!"

For Mental Science Magazine.

Spirit, The All, The Power.

DR. J. H. RANDALL.

For many years I have tried to understand the truth concerning man's origin, destiny, religion, nature and God. Beset as human beings are by fetiches, superstition, bigotry, and a thousand beliefs, false in their premises and conclusions, it has been a hard task to keep free from being ruled by the world's acknowledged authorities.

I never could accept the doctrinal beliefs on which I was fed in all the years from childhood to my middle aged manhood. I have seen many ways to absorb

money from a gaping, ignorant crowd of humanity, but I could not entertain the thought of using any of them because to have done so in my case would have been a departure from my consciousness of the value and divine purpose of being. I have sought for persons of like nature, for "those who live above the fog in public duty and in private thinking," and occasionally I have found one; one who was daily conscious that the world is moving on with tremendous velocity, that it has a field in space to-day different from the one it occupied yesterday, and that to-morrow it will be onward and outward farther yet, constantly moving by inherent spiritual power in the great realm of being.

There is no death. What we have called death is transition; and consciousness of being in the spirit and the spirit in us, is driving out fear of sin, sickness and death. The affirmation "I am," grows stronger with the years in those who understand the expression "I and my Father are One." As an expression and idea of the Infinite Spirit, neither sin, sickness, nor death, can deprive me of being. This thought once fixed in the mind and utilized by calm affirmation, and preachers who are trying to convince the world that all persons who are in it now, or ever have been, with a few exceptions, are sinners, and the doctors who try to make every person they meet believe that every other person is sick, will have to seek occupations more in harmony with the spiritual, or absolute, order of things.

The truth of a statement in relation to spirit, in the science of metaphysics, constitutes an important part of its utility. Affirmations made from the inner consciousness of oneness or wholeness, what prophets and seers called holiness, whether audibly or in silence, will produce motion in the atoms in the realm of being that will effect the object for which they are made. When understood this is the elixir of life. It is spirit, occupying all

the realm of being, leaving no space where it is not.

Those whose spiritual perceptions are awakened and who are conscious of possessing no power except spirit, or God power, cannot for a moment entertain the idea that evil and disease are distinctive, self-existent entities, and that their mission is to worry, fret, make miserable, and destroy man.

Man in his weakness and ignorance has allowed evil and disease to get entrenched in a thousand forms of belief, but none of them are invulnerable to the power of his spiritual selfhood; by asserting himself they will have no existence in his being to his inconvenience.

We feel intuitively that we are standing on the threshold of a new age, all being is entering on a new cycle; new ideas, new associations of ideas are about to take place. Selfishness, violence, greed and death, are retreating before men and women who are slowly realizing that God is all Goodness, and that they are the sons and daughters of God. The false beliefs and moral ethics, upheld by doctrinal theology, and fixed by the legislation of State, so at variance with "Do unto others as you would that they should do to you," are being dispelled by the children of God who comprehend Him as Love, Justice and Power.

Too much of the thinking encouraged and practiced by teachers and healers is mercurial, and in line with prejudices fixed in mortal mind by beliefs that are unnatural and inconsistent; to get at truth, to stand with it, for it, and be it, we must be trustful, quiet and calm, though the elements under other ideas of being rage around us; then man, the idea of God, will grow outward toward perfection, and shake himself free from thoughts of sickness or death.

The world of humanity to alleviate suffering needs the spirit-power of God; this is what the true metaphysician seeks, and when he cuts loose from material as a

lasting personality, and ceases to believe and accept the human body as the real man, sin, disease and death are resolved into nothingness, and he or she who can understand the inner light reigns triumphant, free from fretfulness, pain, demoralization, disease and death; reigns with Spirit—God—the only and all—The Power that sustains the universe, world and man, and all to a good and holy purpose.

For Mental Science Magazine.

Faith-Cure.

E. W. BALDWIN.

The curiosity, or philosophy of the present time, is considerably moved over the question of how best to keep in a high state of health, with the least outlay.

From allopathy grew homeopathy, and from the latter the Mind-cure is now budding. On the part of some, there is an effort to bring the Faith-Cure in somewhere. The field is broad and the world is wide, so there is room for it.

Faith-Cure, Mind-Cure and Psychology must all rest on the same basis, but how far each plays a part in either is as yet unknown. The processes and modes of handling each differ, but of the power behind the throne the best can yet learn more. My judgment is in favor of the Mind-Cure mode, but would not protest that the same principle does not obtain in all mental modes.

To aid in uplifting humanity to clearer views of duties, occupations and pastimes is profitable work. Faith is a great power but as mind must always be back of faith, the term Mind-Cure is the stronger. Faith is good but understanding is better.

The workers in the Mind-Cure science lay great stress on the power of understanding, while those of the faith system would seem rather to remain short of it as faith is said to be "The substance of things hoped for, the evidence of things not seen."

"All reforms are of a social disposition," is an old adage, and not to encourage all reforms would be uncharitable. If in the enthusiasm over a new birth, extreme expressions appear, they should be credited to good motives rather than bad hearts. Corn and wheat have been growing for centuries and still we have not learned to produce them without chaff and husks; and as they are afterwards separated, so the common sense of the world finally sifts and clarifies all theories.

In a measure the two systems, faith and Mind-Cure, interblend, and it would be quite impossible to practice one without more or less exercise of the other. In all that we do, faith is an excellent element. The occult forces, of which we yet know comparatively little, play a prominent part in all departments of metaphysical science, and these forces, like the muscles, are developed by exercise.

It is a beautiful elevation of mind that can see good in all things, and the public mind is sufficiently elevated to extend to the Faith-Cure its grateful Good-speed.

For Mental Science Magazine.

Rational Mind-Cure.

JOSEPH RODES LUCHANAN, M. D.

FOURTH ARTICLE.

I have pointed out the duty of the educator and statesman, and especially the duty of the Healer or true Physician. Fill up the measure of our possible divinity by ample influx and man is lifted above all the evils of life into the sphere of transcendent genius and greatness. He sways his fellow beings, he controls fierce wars as did Daniel in the lions' den, he bids disease depart, as did Christ, he establishes the kingdom of God in the souls of his followers, and with a wisdom not derived from college training he reveals the future, and discovers the secrets hidden in the human soul. He is the prophet, the

saint, the sage, the Christ of his generation. *Toward this* we should all aspire, and if we may not *approach* it, we may at least lift ourselves above the atmosphere of disease and vice.

We may not be able to overcome our inherited weakness—inherited from an ancestry estranged from God—but the time is to come, if the Divine influx is to be understood and cultivated, in which disease shall be banished by the sanative energy of the human constitution (filled from the infinite fountain)—and life shall not be degraded, frittered away and sunk into idiotic senility by the lapse of time, but men shall live a hundred and forty years, retaining the clearness of their intellect and the entire virtue of their being to the last hour of earthly life.

Before speaking of the duty of the healer and the rational methods of the Divine therapeutics, I would speak of the duty of the patient and the methods of living a life above disease, above the need of a physician.

Manifestly the duty of him who would realize the full measure of human life and worth as one of the sons of God, is to welcome and cultivate the Divine Influx and thus grow into all possible *godliness*. It is a pity that I have to use this noble word *godliness*, after it has been so thoroughly degraded by a canting pietism and pharisaical pretense as to call up nothing but a conception of hollow sanctimoniousness—the very reverse of all true godliness. The godlike man is the man who commands our love and reverence by his apparent superiority and sweetness of nature.

To cultivate godliness is to cultivate the qualities of God—the will that commands and achieves, the intuitive wisdom that grasps all truth, and the love that delights in human happiness and delights to help the upward progress of society—the love that makes us know he is our friend.

Love is the only *producing and creative power*. It is the Divine Love that sus-

tains all the Universe, and man, if he would be like unto God, must have a love that would uplift all, and a will that would be strong to achieve its purpose.

In the exercise of these Godlike qualities lies the Apotheosis of Humanity. He who blesses the human race by achieving that which elevates their destiny, does thereby elevate his own destiny also, for he becomes in his soul a temple of the Divine, and even those who cannot fully realize the nobility of his nature perceive that it is noble.

The godliness then which I recommend is the combination of love, will and wisdom. This makes the true Saint—not the censorious pharisee—but the lover of his race, who can see something good in all and appreciate the Divine plan however it may be marred in any individual, by selfishness, by animalism and by alienation from all Divine influence.

I am speaking the dictates of Anthropological Science, and yet I am only enforcing in the scientific manner the intuitive wisdom of the martyred Saint of Calvary, who taught his followers to love their God with all their souls and the neighbor as the self.

The first element then of health for the patient is an unlimited love, inspiring a heroic duty. This will give him his own flowing fountain of health, with enough and to spare for all who are near him.

Reader, have you that love and heroic will? If you have not then seek your healer and I will help you to describe and find him.

I have thus frankly presented the principles derived from the experimental demonstration of the function and laws of the brain and soul of man which must be the *permanent* basis of philosophy. I have only taken space enough to state them, but not to illustrate or demonstrate. Those who have studied my writings heretofore know that the cosmic science which they present must in time supersede all that the world calls phi-

losophy at present, because I have not like my predecessors dealt in speculation, but have devoted myself to positive science before which speculation necessarily disappears.

With this very brief introduction, I am now in the position requisite to begin the consideration of the *rational Mind-Cure*, in presenting which we are led to consider the Divine basis of life, and to discover how health and happiness are attainable in harmony with Divine Laws, so that the science of Hygiene and therapeutics also are elevated into the sphere of religion—not into the pretentious Phariseism or transcendental egotism which some have mistaken for Christianity, but into lives of noble conduct, unwearying benevolence, unclouded wisdom and ever brightening hope.

[CONTINUED.]

For Mental Science Magazine.

Position of the "Highland School of Mental Philosophy."

BRYAN J. BUTTS.

In a notice of my "Hints on Metaphysics," in the February No. of the MENTAL SCIENCE MAGAZINE, I am represented as taking position "*against*" the purely metaphysical principle of health.

Now the purely metaphysical principle is precisely what this school undertakes to affirm. But the affirmation is made as against the narrow and unscientific base of semi-metaphysicians, who first discover the non-being of "water," "air," "light," "electricity," or "magnetism," and then gravely warn their disciples against their use! Logically speaking a non-entity can scarcely be conceived of as within the province of use or misuse.

We agree with the writer in the Vedas (500 years before Moses,) that we "should regard oceans, mountains, &c., as illusions of the apprehension," since, *as such*, they

ing quality of mind would be accounted are mutable, and can have no separate material reality. But for that very reason we affirm their inseparable spiritual being in their cause, or principle. We are not therefore compelled to deny the reality of the landscape, or ocean scenery, or to decline taking a bath in the fluctuating sea billows, lest we should so far depart from pure metaphysics as to perform the impossible feat of realizing an illusion.

We declare that Spirit, that is, Vital Force, is all-inclusive; that it excludes nothing, for the reason that, being all there is, there is nothing to exclude. Hence, instead of declining to "lay on hands" because the hand is material, we feel free to employ it in the "Spirit of Truth," affirming that the hand is spiritual, and that the illusion lies in thinking otherwise.

Of course, the animal, or animal man, may phenomenally employ "animal magnetism." But where is animal magnetism in presence of the spiritual? Obviously nowhere. It is ruled out of our philosophy as an "illusion of the apprehension."

Hence, in including magnetism as a health-agent, we necessarily mean the only magnetism possible. Likewise, in speaking of voice-culture as germane to metaphysical practice, we refer to the living, that is, the spiritual voice, since there can be no other. We affirm the lungs to be spiritual, and responsive to thought and emotion; that respiration is the manifest reality of inspiration; and that since inspiration is never "out of breath," lung stricture is an illusion; not because we have no lungs, but because we have. If we are looking for them where they are not, that is outside of Spirit, we shall not find them; but we cannot therefore say they are not.

"Search where you may, by land or sea,
And you will search in vain—
There is no rose of happiness
Without the thorn of pain."

For Mental Science Magazine.

Righteously Personal.

J. PHILIPS.

It seems to be left to me to verge on "dangerous personalities" in a way that no one else does, and yet as the hungry people really need.

For how will the people who haven't known about the science of mental healing, or been conversant with its practitioners know about the respective merits or demerits of claimants to attention unless some one puts the situation clearly before them?

Are the readers of the MENTAL SCIENCE MAGAZINE aware that some of the contributors to its pages have power to heal by their writings? Of course nobody knows this, and even the scientists themselves do not realize that co-operative energies are generated by their own reading of other scientists' written words.

The writings of some scientists have mental radiations capable of producing mental and physical changes in their readers.

Dr. W. F. Evans has actually healed my patients when I have risen from reading some article of his and gone forth fully imbued with understanding of what he meant by his words.

Mrs. A. M. Diaz' article, "Obligations," in the April number of this magazine, sent the hot blood tingling through the veins of a poor paralytic under my care.

Huldah P. Read's firm insistence (see April number) on the omnipresence of God (or Good) enabled me to put a great sorrow under my feet as if it had never been.

Mrs. Annie Chesley's sweet faith taught one of my patients to trust in God when it seemed as if God had forsaken her.

The writings of one of the editors of this MAGAZINE are like surf-bathing,—bracing, invigorating, error-cleansing.

Yet none of these with the subtle heal-

remarkable writers in the purely literary world, and possibly by casual readers, the very pieces that healed my patients (and would heal anybody's), were pronounced either "up in the air"—as Rev. Mr. Fowler pronounced a Christian Scientist's sermon—or the "reiteration of old truths with different bearings."

It's time somebody sounded *reveille* to these practice fields of all conquering Truth, and called upon an enslaved people to see all their old foes routed without clash of sword or roar of muskets.

One man has just told me of a friend of his who says that he has been cured of deafness of forty years' standing, by reading the articles in this *MAGAZINE* on the impossibility of any faculty being lost to the child of God!

How can we keep still and see sin and disease-stricken men and women going down to death and nameless darkness? Why do we not arouse and send the glad tidings forth, that health and joy are here—at our very gates—that kingdom of heaven promised and prophesied, wherein there shall be "no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Readers, do you know of any sick among you? Send them your magazines. Do you know of any unhappy and discouraged? Send them your magazines. Select one that sings, sings, all the way through, of the presence of an invisible medicine for soul and body, and tell the downcast one to read and re-read some one article that you may mark, till its soothing balm shall enter his bruised heart and prove "nepenthe" to his pain. Do not delay. Look over the back numbers and study which article seems to you best calculated to reach the case you have in mind, and send it to the invalid as you would have once sent "Perry Davis' Pain killer" or "Kennedy's Discovery." This is the new "patent applied for" that does quite away with the old nostrums, and

will soon sweep the green earth clean of their useless presence.

But, sweeter than all its missions is its message of sins washed away through the blood of Christ. Not the physical blood of the holy man Jesus, but the living Word of the Christ principle, now spoken out from the silence of centuries for our redemption from sickness, pain and unhappiness. "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat."

Mind-Cure Drops.

Thought alone is eternal.—*Owen Meredith.*

Thoughts are the deeds of the soul.—*K. S.*

Patience is a necessary ingredient of genius.

There is no difficulty to him who wills.—*Kosuth.*

For that I am I know, because I think.—*Dryden.*

There is no darkness but ignorance.—*Shakespeare.*

What is the hardest thing in the world? To think.—*Emerson.*

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

A noble part of every true life is to learn to undo what has been wrongly done.

True liberalism is gentle and charitable and considerate of the opinions of others.

"Do not purify your words but purify your thoughts; he that hath pure thoughts need not choose his words."

When a man's person is correct, the whole empire will turn to him *with recognition and submission.*—*Mencius.*

Whoever is afraid of submitting any question to the test of free discussion is more in love with his own opinion than with truth.

I hold that the highest function of science is the interpretation of nature, and the interpretation of the highest nature is the highest science.

Science corrects the statement that man is a free-will agent to choose between good and evil, for that would make man greater than God.

"The one prudence in life is concentration; the one evil is dissipation; and it makes no difference whether our dissipations are coarse or fine."

The Seventh, or Millennial Age.

REV. A. J. SWARTS.

The age of ages now is here,
As soon by sages, poet, seer;
The transit line we now survey,
Bounding the past and future day.

Our ancient sire first began
A cruder, undeveloped man;
Through evolution, death and strife,
We note the rough and tragic life.

On Egypt's oriental ground,
Rude civilization first was found;
For there a wise and wondrous plan
Evolved the first organic man.

Next the Mongolian race appear,
Who mark a definite career;
With these the tribes which most abound,
Chinese and Japanese are found.

The Hindoo system then arose,
In contrast with its ancient foes;
The worship which the past adored
Showed no Jehovah, God or Lord.

Then the Sometric day appears,
A system of unending years;
Chaldeans and Assyrians hold,
With Hebrews make this honored fold.

Planting 'mid cism, war and strife,
Emerging from the coarser life,
Out from the brown and darker phase,
Comes forth the new Adamic race.

In this fourth day of power and might,
Rising from superstition's night,
This branch advancing toward the good,
Now names a Jove, Jehovah, God.

The Greco-Roman system then,
Rose in its light a guide to men;
The fifth great civilization now
Adorns Greek man with kingly brow.

Coming through evolution's plan
Up from the low to higher man,
A King of kings may soon be found,
For man has risen round on round.

Jesus then came through Judah's line,
And showed the earthly man divine;
He found no link to show us then,
That mammals ever turned to men.

He lived a life of peace on earth,
And to a higher type gave birth;
He freed us from the sword and rod,
And showed us linked with Love or God.

The Christian system then had birth,
The sixth great power of the earth;
This form now heeding Wisdom's plan,
Brought forth a higher type of man.

These six realms gained through Nature's law,
Is but the ladder Jacob saw;
The whole race near the top appears,
The work of fifty thousand years.

Six will not do to reach the height,
Or lift the earthly man from night,

To raise him to the highest heaven,
God works through six, and rests in seven.

Why dwell in creedal forms of old,
So blanched with dew or ancient mold?
The seventh is the age He blessed,
The hallowed day of joy and rest.

The six are numbered now and past,
The seventh age will ever last;
The age of Science, Wisdom, Love,
Opens the way to God above.

No angry God, or endless hell,
Will pulpits of the seventh tell;
These products of the carnal mind,
Born in the sixth are left behind.

In wisest thought no terrors spread,
The "beast" is numbered, Satan's dead;
This age of Science or of seven,
Seals the blank pit and opens heaven.

Under this scientific reign
The veils or myths are rent in twain;
Dogmas and papal forms lose sway,
Through Science, the millennial day.

No mathematics 'neath the sun,
Shows one as three, or three as one;
No more doth inspiration's plan
Show Christ as visible to man.

The Judge invisible as Mind,
Comes unobserved to all mankind;
For Love or Spirit, who can see?
And "God is Love," we all agree.

The Judge or Justice on its throne,
In human minds, now claims its own;
Science and labor now hold sway,
The Logos of this Judgment day.

In no enlightened heart we find
A God of matter, but of mind;
Love, Justice, Truth, will be unfurled,
For Science rules the thinking world.

From the Secret of Death.

The Wise Man's View of Life.

EDWIN ARNOLD.

Look on the Spirit as the rider! take
The body for the chariot, and the will
As charioteer! Regard their mind as reins,
The senses as steeds, and the things of sense
The ways they trample on. So is the Soul
The Lord that owneth spirit, body, will,
Mind, senses, all; itself unowned.

Thus think the wise!

He who is unwise drives with reins
Slack on the necks of the senses; then, they romp,
Like restive horses of a charioteer.
He that is wise, with watchful mind and firm,
Calms those wild fires so they go fair and straight,
Like well trained horses of a charioteer.

When thou findest a lie that is oppressing
thee, extinguish it. Lies exist only to be extin-
guished; they wait and cry earnestly for extinc-
tion.—*Carlyle*.

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EDITORIAL.

Was Jesus a Preacher or a Physician?

All who endorse Jesus believe that he was a preacher of spiritual truth, i. e., a teacher of righteousness, and also regard him as a physician or healer. I would like to have theology and *materia medica* inform us which Jesus should most be regarded in his three years of humanitarian work, a preacher or a physician.

While they are deciding on this I will say to the reader that our science regards his chief work as teaching and healing, because he usually represented as imparting truth or teaching and explaining spiritual things, and this healed the people. We think his teaching and healing were about equal, as the twenty-six cases of cures named in the New Testament correspond very well with the parables or comparisons put forth.

When one is saved by any process which the mind prefers it is all owing to mental or spiritual force. The work of healing is salvation, and when correctly applied, it extends to the body as certainly as to the mind, or soul. When Jesus healed or saved, the body was always included, and he reached it through a mental process. Any system to be a complete salvation must include the mind and body.

This certainly is the practice of Christian or Mental Science. We stand by the healing of apostolic days as the only true system.

Jesus obtained the name of physician, and finally of Saviour because he cured the needy and afflicted, and thus saved them from their sickness or sins. He did not draw a great line of separation but considered sickness and sin as one, and both as mental conditions; for when they took those to him called sick of the palsy and all manner of disease, he would not recognize sickness but always used the other term to cure, viz., "Thy sins which are many are forgiven thee."

We claim that Jesus and the apostles cured every form of disease by teaching spiritual things, or Truth; and Truth saved every time. Neither Jesus nor the apostles ever wrote prescriptions or sent the afflicted to drug stores to obtain the cure of their sins or sickness. This is true to-day of all cures that God is concerned in, as "Faith-cures," "Prayer-cures," "Spirit-cures," and Mind or Science-cures.

We now in charity and kindly consideration see the church losing its great power, even its mission of healing or saving. It has entrusted this divine work to error—drugs—and as truly as Jesus said to Judaism, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," so true it is that the Christ spirit or work is passing into the hands of the great and mighty hosts in reform, who come with conquering tread, not to condemn the Bible, but the wrong interpretations; not to condemn the Christ or Life but the misguided theology so astray about the Christ nature.

We do not see how Christians can object to the fact that mind saves or cures when their chief claim about salvation is that they are saved by faith, for surely they must know that faith is the product of mind, and is mind action only. If

faith is reliance, trust, confidence, it is mental exercise, or an assurance of the mind. Here then from their own definition is a mental or mind salvation. When Truth or God saves, it is an assurance imparted to the mind, in other words an evidence or witness in the mind.

"As he thinketh in his heart so is he." Every form of salvation or cure is assurance in the mind. On this ground only do magnetic appliances cure. So long as the wearer believes the appliance is curing him he will be benefited. It is not owing to any power in the article, but solely to what mind says about it, and this is true of drugs and of all visible agencies.

When an ostrich hides its head in the sand it believes it is secure. The believing or assurance is its accepted salvation, while the sand is of no value further than a means of stimulating mind. When any material remedy is presented for salvation or for cure it must be remembered that no power to save inheres in it, and if relief comes it is all owing to mental assurances or mind action. There is then a consistency in the Mind-cure system and we know that mind is the basic principle of salvation by faith.

In our day there is a serious departure from the true cure, or that practiced by Jesus and the apostles. If sin is the cause of sickness and death, it is proper for the spiritual adviser to have the afflicted one in charge, and to be the healer as anciently. It is impossible to remove the effect from its cause or to handle them separately, and hence he who undertakes to handle sickness as something distinct from sin, will not succeed.

Disease is always a mental condition and hence is to be handled or cured by mind. The doctor seems to be working on the hypothesis that the body is the real or intelligence, and that he is giving drugs to it. How is this? Are we to understand that he is giving drugs to the mind or to the body? If to the body here is an assumption that it is intelli-

gence. If to mind, then he needs to use mind only and the use of material agencies is unnecessary.

Materia medica may assert as it choose but we know that when drugs are given they are given to mind, and when accepted or taken they are taken by mind. The doctor does not administer drugs to the lifeless body and it does not take them. He reasons that the mind or life has departed and there is no use to give drugs now. This shows us it is mind really that the doctor is ministering to even if he thinks otherwise. The pharmacist, the doctor, the attendant, and the patient, if conscious, all believe, hope and expect the drugs to relieve. Believing, hoping and expecting are all mental or mind actions. The patient gets well; was it owing chiefly to any curative property in the drug, or chiefly to the mental forces named above? A broken bone or an external wound on a deceased body can be cured by external application, if the curative means is the drug, and if it is the flesh that is to be treated. The fact that utter failure would attend here, is proof that the body is not treated, and that the drug cannot cure.

It is claimed that the body is matter and that matter is lifeless and mere inertia, but if this be so how can it feel? Inertia, or a lifeless condition is entirely void of feeling, hence, when pain or discomfort is felt it is mind that feels it. If matter is the opposite of mind and is void of intelligence it cannot declare disease in any way. It cannot say or even think, "I have rheumatism," or "I have dyspepsia," nor can it feel their presence. If matter is mere inertia and is the opposite of mind, or lifeless, who is the thinker willing to assert that it can feel? Can that which is void of mind or life, feel, declare, or know pain? Has the opposite of mind, or life any intelligence whatever? If the body is matter and matter is that defined above, then can the body feel or know any pain or disease?

Here then we establish our science that the condition called disease is always a mental state. As the mind only feels pain and it only can suffer any affliction, should it be treated with matter, lifeless inertia, or with mind?

Science healers have an understanding of being, and hence can handle disease. They are in the science of mind and know that all conditions are mental.

Reform.

From every source we hear of the needy and distressed. We can assure all such that they are remembered. Wrongs growing out of the present civilism will soon be redressed. Money kings and ruinous monopolies will not be allowed much longer to stand with feet of iron on the necks of laborers, widows and orphans. Their cries are heard, and the voice of Justice repeats anew, "Vengeance is mine and I will repay."

We have long been looking for the agitation now filling the hearts of our nation and Europe. There was no organized power in the land from which we could hope. The politician, the mammon rings and organized religion are alike selfish, worldly and grasping. None of these heard the cries which for years have been felt by the great and noble hearts outside of these corrupt and heartless powers.

We wish all our readers to know that our sympathies are fully enlisted against these gigantic oppressions, and that we are heartily with reforms of every kind. Reform is many sided; we see it in a thousand phases, and each go hand in hand up the plane of certain advancement.

The handwriting on the wall has long proclaimed the barren, lifeless and failing character of the religion or civilization ruling the last eighteen hundred years. Its forms and modes of thought are the product of the lower brain. Evolution has swept humanity to an altitude where higher and diviner ways must come in

and flourish over the ruins of the failing "beast," which, in its blindness says, "Behold I sit a queen and am no widow," while back of the throne in the hand of vengeance or God, the blade sparkling in its grandeur, proclaims, "Thy stay is short."

Let the work of reform go on. If we are to share in the glories of the downfall of the widespread "beast" we must now bear privations necessary to its overthrow. We are thundering at the ramparts made weak by the tooth of time.

Tuition Reduced.

One of the most difficult problems in the Mental Science work is the price that should be charged for instruction. It is many sided. The objector says, "If this is a divine work for the benefit of humanity, why do teachers charge so much?" The same inquirer regards it proper to pay ministers of the gospel and others engaged in spiritual work.

If teachers of this science who have given much time to it, and who are accustomed to treat many poor patients free of charge, are not fairly compensated, they cannot continue their humanitarian work.

Jesus said, "The laborer is worthy of his hire," and all just persons know that it would be as wrong to refuse fair compensation as to charge an unfair price. Those not engaged in teaching know nothing about the toil, the talk, the abuses one has to meet to progress in the work. The objector fails to see the other side of this question.

No system has done more for the afflicted and needy and with less financial returns than has the divine cause of Mental Science.

Again, it is said that those who are willing to pay a fair price will succeed better as a rule. Against this it is urged that many are prepared through affliction and losses for the reception of this great truth, and that such could do a vast amount of good

if led into the science, but they are not able to raise one-fourth the amount required.

We have looked at this problem from every point, and rather than be found barring many worthy ones, we have decided to bring our prices down from \$100 to \$50 per student for a thorough course and by as clear teachers as any in the country, familiar with the advance system of Dr. Evans, and were taught by the President of the Massachusetts Metaphysical College. The diploma will be given to all who desire it. If worthy ones who *cannot pay* the \$50, desire the course, we may be able to suggest a way that will make it easier for them, and we kindly invite them to write the President freely and fully.

Another thing: Some may be backward in applying to the Mental Science University, least they find haughty display. We would not have any one imagine that we have a spacious building, or more than neat office rooms, while part of the teaching is by Mrs. Swarts at the residence, as shown by her notice herein. We want to save the afflicted and bring the student to the Science or truth that makes free.

Pres. M. S. U.

Mental-Cure Sanitarium.

Christian Scientists or Metaphysicians are capturing Boston and the East. Dr. Evans, whose field is the world, is faithful to his trust. Mrs. Julia A. Root and others are sweeping in the Pacific coast. Dr. Sawyer is holding guard over the Northwest with his Metaphysical Institute at Milwaukee, Wisconsin. Mrs. Mary H. Plunkett, and aids are flashing light at Detroit, Michigan, with the Mental Science College. Christian Scientists of Chicago, as a "wheel within a wheel," are "moving on the enemy." Prof. Charles at Chicago is planning conquest with his Illinois Metaphysical College, while poising over Chicago

so central, the Mental Science University names it as the city most eligible for the first Mental-Cure Sanitarium.

The MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL will aid such an undertaking. Who will be the willing parties with earnestness and devotion ready to see that the time has come for such a move? A suitable building can be rented to accommodate the many who will attend for board and cure; and our magazine will help secure patronage. Who will open it as their own enterprise? We will correspond with parties who manifest an interest and we hope to hear from such.

THE MENTAL SCIENCE MAGAZINE cannot afford to be selfish nor conclude that there are no others aiding in reform. It depends upon the faithful workers and willing writers for its support, and in return it would voice their cause and interests in general. We care not to say much about our own work, nor would we assume to be the only source of supply. We are glad to encourage every honest teacher, writer, healer and speaker. We say to one and all, do not wait, but work as you can. Do not be intimidated by those who discard you because not in their fold, as you may have reasons to prefer a fold of your own.

We are ready to insert cures by other mental healers, and we give them an invitation to write for our columns.

We are advertising and selling from our office nearly all the works put out by Mental Science writers. We will send our free price list of such works to all who enclose a reply stamp, informing us what it is for.

THE President of the Mental Science University having instructed twelve large classes in the science at other cities, has decided to open a special course of twelve lessons on the 18th of May—this month—in Chicago. The class will meet daily except Sundays.

No labor will be spared in advancing each student to a complete understanding of the science. As this course promises to be largely attended, and several public speakers in reform, doctors, etc., are to pass through it, some concessions or privileges will be extended to earnest, worthy parties. All who wish to avail themselves of a thorough course should write soon to the President Mental Science University.

PERSONAL.

Chicago people have to thank Prof. Geo. B. Charles for introducing to them Dr. E. J. Arens, of Boston, at Central Music Hall on Saturday, April 24, and Sunday, April 25, when he delivered two instructive and able lectures on the Science of Spirit as applied to healing from sickness and sin. The Doctor has the advantage over many distinguished speakers in behalf of our cause, by reason of the thousands of people who testify to the efficiency of his *practical* demonstrations of the mental system taught by him. God as the direct cause of the existence of man, and the indirect cause of man's life career, seemed to be the convincing lecture of the series, and the strong points made to illustrate the folly and uselessness of studies into causes and processes of disease where the scientific statement of health is the curing power, fixed Sunday's discourse indelibly in the minds of his listeners. The Doctor and lady were members of the Raymond excursion party *en route* for California, and were limited to two days' stay in Chicago, else a full course of lectures would have been given on the science of mental cure.

Another School.

Friends of mental healing gladly welcome the new school for instruction in its principles, lately established by Prof. Emil Kirchgessner at 49 Chester Square, Boston, Mass. The genial doctor has won many admirers and grateful attaches by his success in healing the sick, and is notably competent to expound the science of cure so that others may accomplish the same blessed results.

Every movement for the physical and spiritual welfare of humanity is hailed at

our mission as another of the signs of the coming times when all shall know the Lord as the Health of all people. Still other workers are needed, and other schools for imparting the saving Truth must be the outcome of the eager querying on the part of disease-stricken mankind for light and direction on a hitherto darkened way. Let all who know aught of the power of rightly directed mind to accomplish good results make haste to impart that truth to others less fortunate. Be sure, friends, to teach the impossibility of a divine use of mind to accomplish selfish ends. When once such use is attempted the power to do good departs and all efforts thenceforth are useless. "His ye are whom ye obey"—good or evil.

Fall into Line.

We take pleasure in calling attention to the fact that Prof. Geo. B. Charles and his estimable lady have organized a Metaphysical College, under the laws of Illinois.

Prof. Charles was instructed in the science as taught by Dr. E. J. Arens at Boston. He was early in the cause at Chicago, and it would seem that he has a right to the advantages of an organization. We congratulate him and wish him success.

His headquarters are at room 37 Central Music Hall.

THE BOOK OF THE AGE.

We have never named a work in our JOURNAL with the extreme pleasure afforded us now in introducing the new work, ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS, by Dr. W. F. EVANS. It is just from the press; a beautiful cloth bound with ornamented cover, beveled edge, and name indented with gold letters. The paper is the very best quality, and the mechanical execution is faultless.

We cannot even approach the grandeur and charming character of this work. The Doctor has gone way beyond himself; and his charity illumines it throughout. It is consistently meta-

physical, practical and concise. Its superior bearing, its perception, its logic, its sweep of understanding, its climbing to and hold upon the Throne of Life, stamp it as the crowning glory of the master workman.

The metaphysician, the thinker, the logician, the truly progressive, the afflicted or the troubled will reluctantly lay it by when reading any part. It will go further toward instructing those inclined to the true metaphysics or Mental Science than any work yet out. Every healer and investigator should have it.

We will drop in a few brief extracts from various parts of the work as the eye falls on them, for its gems brighten every page. Could the reader consider these with the thoughts in connection, he would feel the strength and beauty:

"The system of mental healing which is coming into such prominence and attracting so much attention in the world, means a higher development, in the near future, of the inner nature of man. It is prophetic of the termination of the reign of matter and sense, and the re-establishment of the dominion of the spirit. * * *

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process is not difficult where the purely spiritual science is understood.—*Ed.*] * * * "That state of consciousness which we denominate pain, is not in the material body. Its location there is an illusion and a false belief. Pain, like everything in nature and in the human body, has a mental side to it. It corresponds to something in the mind, which is the cause of it. If we can find this mental or spiritual root of it, from which it arises, and without which it cannot exist, and can remove it, we cure it. * * * Spirit and matter are the two extreme links in the chain of existence. They are co-eternal and co-extensive, and equally divine. Like the two forces of the magnet, the positive and the negative, each implies the other, and neither can exist without the other. We are not speaking of what men in general call matter, but of a divine *substance*. Between the two extreme links of existence, spirit and matter, the first and the last, the Alpha and the Omega, the Father and Mother, all other existences are situated. The phenomenon which we call matter is but an illusion. It is not substance, but a deceptive appearance, the real body of man is never diseased, for in its essence it is a divine, an indestructible, and immortal substance. * * * The inward man is an epitome of the Christ. For in man the manifested God divides himself without diminishing himself. Let us remember that our real self, the spirit of man is included in the Divine Being, and into this great habitation never tear or sorrow came. What we call pain is an illusion; it is a positive good. * * * It is not necessary to deny the possibility and persistent individuality of the human spirit. Personality is not predicable of the body, for, as we have shown, the corporeal organism is not the man. The mind or thinking principle is the man. The feeling that 'I am I' is as immortal as the Deity, for it is the perpetual gift of God, and we cannot divest ourselves of that consciousness without annihilation. "The gift of God is eternal life."

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Unlike many human hearts, the condition of this one of iron is always strong and healthy, as the Burlington Route maintains elegant equipments, perfect road-beds, steel tracks, and, at important points, interlocking switches, besides adopting every modern device that will add to the comfort or safety of its patrons. For tickets, rates, or general information regarding the Burlington Route, call on any railroad ticket agent in the United States or Canada, or address PERCEVAL LOWELL, General Passenger Agent, C. B. & Q. R. R., Chicago, Ill.

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CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Rock Island system includes in its main line and branches, Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown in Dakota, and hundreds of intermediate cities, towns, villages and stations.

THE GREAT ROCK ISLAND ROUTE

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed; smooth tracks of continuous steel rail; substantially built culverts and bridges, rolling stock as near perfection as human skill can make it; the safety appliances of patent buffers, platforms and air-brakes; and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

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